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THE GREEN GRASS.

BY HOLLIS FREEMAN.

Oh, springing grass, by rain and sunshine
brought into thy living green;
The old earth heard the great Creator speak,
Thy emerald tints were seen.

A carpet for our happy, childlike feet
Doth thy soft texture spread;
A coverlet for tired and sleeping hearts
The green-panning pall hath shed.

Prophets of old and by-gone singers sweet
Have sung glad songs of thee,
Emblem and type hast thou been woven in
Life's fateful minstrelsy.

The green grass springeth, hope's fair morn-
ing breaks;
With gay, unclouded sky;
The green grass withereth — at eventide
Life's cherished blossoms lie.

All flesh is grass! Oh, weary, echoing cry
Through the long waste of years,
Resolute of beauty, manhood's glorious
strength.

Laid on thy grassy biers,
And yet if God so clothed each humble blade
With beauty's glowing hue,
Much more the goodness of His watchful care
Keeps guard o'er you, o'er you.

NEW ENGLAND REVISITED.

BY BISHOP H. W. WARREN.

One of the most delightful of Wordsworth's poems is called "Yarrow Revisited." He puts into it his best rhythm, delicacy of expression, influence of genial friends, and the beautiful effect of the divine in nature on the heart of man. Would that I could command Wordsworthian powers to let all see "transparence through the golden" memories that come from New England revisited.

Nature was at her best. No such early and genial spring had come for sixty years.

"The May sun shed her amber light
On new-made leaves and lawns between,"
early in April. Even the east wind was so delightful that Job might be glad to fill himself withal. All the mountains, valleys, streams, wooded hills, and even old ocean from Penobscot to Boston,

"Did meet us with unalter'd face."

We saw all these

"Renowned in song and story
With unimagined beauty shine,
Nor lose one ray of glory."

But natural scenery was only one element of the dear delight. New England's beautiful homes, exemption from the blight of illiteracy, her glorious history and more glorious prophecy, plentiful abundance, vast savings bank accumulation, old friends, and persons ready to be new friends,

"Past, present, future, all appeared
In harmony united,
Like guests that meet, and some from far
By cordial love invited."

New England is not confined to New England. No pent-up Utica contracts her powers. I remember while I was in Philadelphia the New England Conference occupied by some of her former members the leading Methodist pulpits of Chicago, Cincinnati, Detroit, Baltimore, Philadelphia, Brooklyn and New York. Can the emigration be kept up, or does Carthage open itself to assault by sending Hannibals to Rome?

This question can be answered only by the prosperity of the universities and seminaries. All these Hannibals have come from religious schools. None of the State colleges have a residuary trace of the heroism and spirituality necessary to send out men into hard missionary fields. The greatest hope, rising even to full assurance of faith, for New England religious life, is in the Boston University. Located in the centre of culture, liberally endowed for a beginning, possessed of unsurpassed intellects in its faculties, devoted to a theology that can be preached, and inspired with an intense evangelical type of piety, this young university has already influenced, not its own pupils merely, but other colleges, as much as Methodism has modified other theologies.

No greater work was ever done for the world than was done by Isaac Rich in founding it, by Jacob Sleeper and others in liberally supporting it,

and by ministers and parents in advocating and patronizing it.

The other schools — Wilbraham Academy, Tilton Seminary, Kent's Hill, and Bucksport — within the assigned limits of my superintendence, are all doing admirable work.

Every one should be immediately aided with funds. Why should not some of God's stewards emulate the example of Isaac Rich, and aid each of these institutions at once?

Nothing could be more pleasing to God or useful to men. The fear that some have had, that the usefulness of these seminaries would pass away when village high schools were developed, may be utterly dismissed in the light of recent experience along that line.

The time will never come when seminaries and colleges under religious care, and permeated with a vital godliness, will not be a necessity of our Christian civilization.

Superintending work at Conferences one often has a great longing to speak to the laity as well as to the preachers. That coveted opportunity is sought through the HERALD, with some misgivings as to its extent, as it is remembered that some preachers were obliged to answer the question, "Do all your official members take the HERALD?" in the negative.

This is a matter that every official board should examine in the interest of knowledge, breadth and fair-mindedness in church affairs. Every great organization worthy to live, should see to it that it has an organ, able, vigorous, a leader of leaders, immensely superior to anything that private enterprise can offer for its own profit; and then the people should see to it that it has hearty, vigorous and undivided support.

New England has grievously disappointed herself and her friends in the matter of growth of membership and benevolences. Examination of the following table will be as useful to the laity as to the clergy. It represents the relative rank, in the matter of benevolences and pastoral support, of the presiding elder districts assigned to my superintendence, as compared with the districts of the whole church. There are 429 such districts. To do averagely well, a district must stand at or above 215.

The standing in the matter of benevolences, given in the first column, is not made up on the basis of the amount given per member, nor the gross amount, but is made up of six elements including — blanks (where no attempt is made to take the collections); charges averaging under 25 cents; pseudo collections, as minor quantities; charges averaging one dollar and over; charges not under minimum standard; and missionary collections taken in both church and Sabbath-school as plus quantities.

See *Manual*, April, 1886; the whole meaning fidelity to the system of Methodism. Under this grading poorer districts can and do attain nearly to the highest rank, pastors and people being loyal to method. An asterisk (indicating plus) or minus sign has been added, to show whether the district has done better or worse relatively to the other districts, than the previous year.

The second column indicates the average pastoral support of the district in dollars; and the third the rank of the district in the matter of pastoral support as compared with the other districts of Methodism.

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Miscellaneous.

THE CHRISTIAN CHURCH AND PUBLIC MORALITY.

BY REV. R. H. HOWARD.

A Swedish Methodist missionary, it is said, "not long since invaded the Russian dominions, and proceeded straightway to preach the Gospel. Being arrested, as he expected to be, and brought before a magistrate, he was called upon to declare what doctrines he preached, and by what authority he preached them. He at once produced a copy of the Methodist Discipline, and from it read, in the hearing of the court, our General Rules, wherein are set forth, as is well known, the evils from which we are to abstain, and the good things which we are to try to do. 'Well,' said the judge, when the reading was done, 'I see nothing so very bad about that.' And so, after mature deliberation, it was decreed that the missionary should be allowed to go on his preaching way un molested. The fact was, this missionary, like all others, as was apparent, it would seem, to those who were suspicious of Russian officials, was engaged in a line of labor tending wholly to promote the highest type of morality and civilization—to make everywhere better citizens, parents, husbands, wives, children, and servants.

Setting the matter of religion—the present and future well-being of the soul—entirely one side, the great value of the Christian Church is seen, in that, above every other known agency, it tends directly to foster the highest public morality.

It has been well said that a church spire is a symbol of civilization. And so indeed it is. Look where you may, and wherever the church spire is found, or the sound of the church-going bell is heard, there invariably you may expect to find a garden of civilization, abounding in all the flowers and fruits of a peaceful and well-regulated industry. It is related that a French skeptic was once so impressed by this simple fact that whenever he found a Christian sanctuary, there he was always sure to find humanity at its best, the greatest amount of human comfort and culture, the best form, the highest type of civilization—that, on the well-known principle that "by their fruits" we may know religions, as well as trees and men, he was convinced that Christianity must be good.

I repeat: The Protestant Christian pulpit is the invincible defender and promoter of the highest public virtue. What rival hath it in this field? Schools, commerce? These, without religion to sanctify them, are usually found so allied to selfishness, to appetite and lust, to irreligion and unbelief, to immorality and vice, as to do far more harm than good. One of the first things missionaries have almost invariably to do in new fields, before any substantial progress can be made, is to combat and overcome the intense and implacable selfishness of trade and

greediness of men. One of the first things missionaries have almost invariably to do in new fields, before any substantial progress can be made, is to combat and overcome the intense and implacable selfishness of trade and

drunkenness was made. And, while formerly certain saloons had been accustomed to take from \$60 to \$75 per day, after this revival their daily receipts did not amount to more than \$3 or \$4.

It is related that one day a certain somewhat seedy-looking individual was seen meandering through the streets of a village in northern Ohio in quest, as he said, of a more favorable location for his business. On being asked what his business might be, he said that he was a liquor-dealer—a saloon-keeper, in fact; adding that in the community where he had been living, his business until quite recently had been very prosperous; but that lately a Methodist revivalist had come along and got up a great revival there, and the consequence was, his property and stock in that town had so depreciated in value that he was prepared now to accept therefor fifty cents on a dollar. Meantime, he was at present looking out for a more favorable location for continuing his vocation. And when he should finally settle again, it was his intention, he said, if possible, to settle in some town in which there was not a single Methodist church. "In that case," remarked a citizen, "you may as well move on. Do you see that church across the way? That is a Methodist church. And it has a live pastor. The members of it also are ardent temperance people, and you would be likely to receive but very little mercy at their hands." The man moved on.

A drummer, whose stock consisted mainly in wines and other liquors, not long since visited a certain town in which there had just occurred a great revival. He found very little demand for his goods. Returning to the city, he reported that he had nowhere struck so hard a region for his business as the town of G. "What was the matter?" he was asked. "The fact is," said he significantly, "there are too many churches there." Precisely so. An abundance of live Christian churches means the extinction of immorality and vice. I am an ardent believer in Maine laws and prohibitory legislation, and always labor diligently to promote the same. Still, I do not hesitate to say, that for purposes of popular moral reform, I would give more, by far, for a few sweeping, powerful revivals of religion, than for all the Maine laws in the world. Yes, live Christian churches constitute the world's only effectual safeguard against social anarchy. Much is said, first and last, concerning certain desirable agencies of reform. The simple truth is, once let the Christian churches we now have be worked up to their highest, fullest capacity, and the day will not be far distant when all these abominations we now so deplore will vanish away, when all these sinks of iniquity in our midst will be dried up, and we shall find that the millennium itself is already upon us.

NEW YORK LETTER.

BY REV. R. WHEATLEY, D. D.

The late speaker of the House of Assembly in the Legislature of the State of New York, is reported by the secular press as having said that the members of his own branch had been singularly free from all taint of bribery and corruption, and that in the work of legislation they had really sought the best interests of their constituents. If this be so, it is no more than what ought to be in every legislative body. It should be a rule admitting of no exceptions. The nation is only recovering, and that all too slowly, from the demoralization of the civil war. But it is recovering. So is the city of New York. The action of citizens, independent of party, who last week initiated a popular movement for the purification of local politics, is another step in the right direction. With the venal late vice-president of the board of aldermen in State Prison for the reception of bribes, and with all his colleagues—accessible to justice—under indictment, and awaiting trial for like crimes, there is hope for the future of this much-burdened community.

One remark of ex-Speaker Husted is of importance to the Methodist portion of the community. It is that in which he said that the bill for repeal of the law affecting management of church property in New York city, had failed to pass, and that he had been informed that further effort for repeal would be made next winter. Opinion as to the object of the bill is well-nigh, if not altogether, unanimous; but opinions differ widely as to the method by which the law seeks to gain its object. To prevent the waste of church property, and the injudicious location of new edifices, were the principal aims of its projectors. Not less than \$400,000 are said to have been squandered in the past by foolishly mortgaging church property to pay current expenses, and by still more foolish sales of spirituals in neighborhoods which the people loudly call for them. In one locality, so populous that a single block contains upwards of four thousand souls, the Methodist Episcopal church was sold for a mere song to the Lutherans. The principal agent of the sale has long since gone to his account. The social standing that conversion to Christ had given him, in his opinion demanded other church associations than those of the humbler sanctuary in which he had found the Lord. What if the population there be Bohemian, Russian, German, Scandinavian, French, Italian, etc., brought thither by capitalists in contest with domestic labor, their children are all Americans—made such by free schools, free press, free churches, and the free spirit of the people. These growing citizens need every spirit, but to try the spirits whether they are of God, because many false prophets are gone out into the world. There is, accordingly, an obligation resting upon the Lord's servants to be vigilant, and to see to it that they do not allow Satan, as an angel of light, to decoy and deceive them. He is none

like words that can express eternal fact, and it is no more true than when couched in simplest household phrase. Being true—altogether true—the conservation and increase of working church property is one of the matters of first necessity.

We all rejoice in the great success of the new West Harlem church. It has paid \$40,000 for lots, has raised \$40,000 more in cash and pledges for the construction of its principal edifice, and will raise the \$40,000 or \$50,000 more that are needed to dedicate it, free of debt, to the worship of Almighty God. But we cannot lose sight of the fact that most of this prosperity is at the expense of the down-town churches. These are depleted and weakened to build up and strengthen the new organizations. "I cannot prevent my church from growing, if I would. Thirty-seven certificates of church membership were presented at our last communion," said one noble minister. Some who listened might have responded: "And we cannot prevent our churches from running down—do as we will." Movement is too rapid, conditions are too unfavorable. The forts are held tenaciously. Relief comes to the sorely-tried, and victory is at last with the faithful few. The small one, in some instances, becomes a great nation.

Opponents and advocates of the much-debated law in question all see and appreciate the difficulties of the times. All talk, some act. The actors conscientiously do what they thought best in procuring the passage of the act. Objectors willingly concede this, but say that the formal consent of all concerned should have been previously secured. Neither side affirms that the law is perfect. Both say that it may be profitably amended. "Let us amend it, then," is the proposition of its friends. "In view of all the facts associated with its passage, let us repeat it first, and then frame a new law adequate to emergencies," say the second. A bone of the old Adam—several of them—sticks out in the controversy. These bones are mighty inconvenient things in crowds—worse than dudes' canes or dandy umbrellas. They provoke temper, and not good temper. Surgical operations by the Great Physician; rest, diet, and exercise under the grace of the Holy Spirit, put all in proper shape.

That the Methodist churches of New York city are by it placed under a special law, and not the general law of the State, is one objection; that it is repugnant to the local self-governing powers of religious corporations, that it is unconstitutional, inasmuch as it impairs the obligation of contracts, and that it is not desired by a majority of the trustees, are further objections. Discussion of these and related objections is not within the limits of this letter. Suffice it to say, that some of them postulate the independent or congregational character of Methodist churches—which is wholly gratuitous—and lose sight of or ignore their connectional relations. That the consent of an advisory board to the purchase, sale or encumbrance of church property, is in perfect harmony with the Methodist spirit, theology, and practice, cannot be questioned.

Nineteen churches favor repeal, and ten oppose it. The twenty or more churches under the care of the New York City Mission and Church Extension Society have not been invited to express themselves. Those who oppose repeat insist that the act is beneficial and necessary, and fortify statement by statistics; that it is in no way harsh or tyrannical, but only seeks in harmony with statute law to prevent the sale or mortgage of church property without good cause and deliberate reflection; that it is in harmony with Chap. 79, Laws of 1875, which provides that "the trustees of any religious society shall administer the temporalties thereof, and hold and apply the property belonging thereto for the benefit of such corporation according to the discipline, rules, and usages of the denomination to which the church members of the corporation belong;" and that a large majority of the Methodist clergy and laity of the city of New York are in favor of maintaining the principle of non-resistance to the law as it stands. They avow perfect willingness to accept any amendment in concord with this principle, but not to lose the protective restraint afforded by the existing law.

Necessarily optimistic as every Methodist is, we can only look for good as the result of this controversy. Love for Zion is consistent with differing opinion, and love for the Great Head of the Church will prove a stronger passion than the love of one's own way shall be said? If discord comes into the family, if husband and wife are alienated, if marriage vows are virtually dissolved, if the children find the parents are not walking together in love and fraternity, what then? Can the way that bears such fruit be after Christ's heart? Surely, the presence of a man or woman under a roof, with such results, is the poison of asp. Their doctrine and life must be after Satan. And if such people continue in their ways, persisting in the same, and never exercise any godly sorrow for their terrible course of destruction, what shall be said? 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The Sunday School.
SECOND QUARTERLY REVIEW.
Sunday, June 27.

BY REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

The lessons for the past quarter have been taken from the first eight chapters of St. John's Gospel. They include a period of two years and a half of our Lord's ministry, ending with the Feast of Tabernacles which followed His third Passover.

H. Lesson Analysis.

1. The subject of LESSON I (John 1: 1-8) was, "The Word Made Flesh." The principal points were—the eternity of the Word, dwelling with God, Himself the God, before time began; His appearance and efficient agency in creating "everything that was made"; His manifestation as the Source of life to all living beings, and of light, the true light, to "every man," not to be confounded with the Baptist, who simply bore witness to the Light; His unrecognized by "the world;" His rejection by "His own;" His bestowment of the right to become "the children of God" upon those who received Him, who, by being born of the Spirit, became "partakers of the divine nature;" the explicit statement, that "the Word became flesh," and that His "glory" was "beneath," the glory of the only-begotten of the Father; the fountainlike fullness of His "grace and truth," for which He was distinguished, just as Moses was recognized as him by whom the Law was given; and the assertion that the invisible God has become visible only in the person of the only-begotten Son.

2. In LESSON II (John 1: 35-51) our subject was, "The First Disciples." The Baptist's impressive testimony to Jesus as He passed by, "Behold the Lamb of God;" two of his disciples—Andrew and John—following Jesus; the question and answer—"What seek ye?" and "Master, where dwellest thou?" a day with Jesus; Andrew's finding Simon; the latter named "Cephas," or "Peter;" Jesus, starting for Galilee, finding Philip; the latter finding Nathanael; the glad declaration, "We have found him of whom Moses in the law, and the prophets, did write," discounted when the name was disclosed—"Jesus of Nazareth, the son of Joseph;" local prejudices and Scriptural "discrepancies" rising in Nathanael's mind, but met by Philip's "Come and see;" the greeting, "Behold an Israelite indeed in whom is no guile;" Nathanael's surprise that somebody had been speaking about him, dispelled by a second declaration, "When thou wast under the fig tree, I saw thee;" Nathanael's *credo*—"Rabbi, thou art the Son of God, thou art King of Israel," and the higher revelation promised of opened heavens and angels ascending and descending on the Son of Man—were the principal points of the lesson.

3. "The First Miracle" was the subject of LESSON VII (John 4: 43-54). The principal points were: Our Lord's departure into upper Galilee, avoiding Nazareth and lower Galilee, because "a prophet hath no honor in his own country;" His arrival in Cana, and welcome from the Galileans, many of whom had preceded them; the sudden and mortifying failure of the wine; the significant suggestion conveyed in the words of Mary to Jesus, "They have no wine;" His unfamiliar but respectful, kind but firm, words, resenting interference; His implication, that all His acts were regulated by a Divine signal, and that "His hour" had not come; His subordination of earthly relationships, followed, apparently, by the permission or direction to supply the wine miraculously; the six water pots filled to the brim with water; the command to "draw" and bear to the "ruler" of the feast; the latter's commendation of the wine, not knowing "whence it was;" His joke with the bridegroom about keeping the best wine for the last of the feast, thus reversing the usual custom; and the confirmation of the faith of the newly-called disciples on seeing this "beginning of miracles."

4. The subject of LESSON IV (John 3: 1-18) was, "Jesus and Nicodemus." The visit of "the ruler" by night; his admission that Jesus must have been sent of God, because of the miracles which He wrought; the necessity of being "born again" asserted by Jesus as the primary condition of entering the kingdom of heaven; the amazement of Nicodemus, and his inquiry whether a second physical birth was meant; the reiteration of the condition—"born of water and Spirit," the necessity of which is apparent from the nature of things, flesh begetting only flesh, and the Spirit begetting "the new spirit;" the mystery of the Spirit's operations illustrated by the wind; the loss which Nicodemus and the Sanhedrists were sustaining by not believing in the Son of Man, who, being a dweller in heaven, is alone competent to reveal "hidden things;" who is the Father's "unspakable gift" to a dying world; who, like the brazen serpent uplifted by Moses, was Himself to be uplifted in the sight of the perishing sons of men, that whoever believes on Him might have eternal life; who might have been sent to judge, but who came to save; and in whom those who believe are free from condemnation, whereas those who reject are already under sentence—were the principal points of the lesson.

5. In LESSON V (John 4: 5-26) our topic was, "Jesus at the Well." On His way to Galilee with His disciples, Jesus passed through Samaria, and halting at Jacob's well, sent His followers to the neighboring town to buy food. While sitting weary by the well-side, a Samaritan woman came to draw water. Jesus asked her to give Him some water to drink. She expressed surprise that a Jew should ask a favor of a despised Samaritan. Jesus assured her it would have been she to ask the favor had she only known "the

gift of God" and who was speaking to her; in that case He would not have hesitated to give her "living water."

The woman noticed that he had no jar or cord to draw with, and that the water was bubbling nearly a hundred feet below. How would He supply this "living water?" Had He greater powers at His command than "our father Jacob" who excavated the well with patient toil? But Jesus was speaking of another kind of water—a perennial fountain within, satisfying the soul-thirst, and "springing up unto eternal life." The woman begged that she might have this water, and not be compelled to "come hither to draw." Upon this Jesus bade her call her husband; and on her saying that she had none, confirmed her statement, but laid bare her heart. She had had five husbands; he with whom she was now living was not her husband. The woman perceived that she was talking with a prophet, and raised the vexed question of Gerizim or Jerusalem—which was the authorized place of worship? Jesus assured her that the Jews were in the right on that question, but added that the hour had come when worship was no longer to be confined to favored places: "God is a Spirit; and they that worship Him must worship Him in spirit and truth." The woman declared her belief in a coming Messiah who would solve all these perplexities, and Jesus plainly assured her that the Messiah was Himself.

6. The subject of LESSON VI (John 4: 27-42) was, "Sowing and Reaping." The return of the disciples with food; their surprise at finding their Master conversing with a woman; the departure of the latter to the city, leaving her water-jar behind; her message to her townsmen, "Come, see a man who told all things that ever I did. Can this be the Christ?" the request of the disciples that Jesus should partake of the food that they had brought; His reply, that He "had meat to eat" of which they knew not; their spiritual dullness in supposing that some one had brought His meat in their absence; His explanatory assertion that His meat was to do His Father's will and finish His work; His injunction to them to gaze upon the spiritual harvest which the forthcoming Samarians illustrated—a harvest, which, unlike that of the fields around them, required no tedious waiting; His declaration that they were reapers, entering into others' labors; the encouragement that the reapers in these spiritual fields not only received a reward, but also "gathered fruit unto life eternal," which he, the Son of Man, authenticated by the Father, was prepared to give them; their inquiry as to what they should do to work the works of God; His reply that the work which God required was that they should believe in Himself; their claim for an adequate "sign," based on the manner which, they alleged, Moses gave, and also on the common idea that the Messiah would equal or outdo His forerunner in this respect; Jesus' reply that the manna was not given by Moses, and was not the true bread out of heaven, which bread cometh down out of heaven and giveth life to the world;" their prayer that He would evermore give them that bread; His rejoinder, "I am the bread of life," and the declaration that believers on Him should know neither hunger nor thirst; and His further assertions that all who had accepted the drawing of the Father and had been given to Him by the Father would "come" to Him, and none of these should be lost or cast out, but should be raised up at the last day and receive eternal life.

11. In LESSON XI (John 7: 37-52) our subject was, "Jesus the Christ." The "cry" of Jesus, on "the last great day" of the Feast of Tabernacles: "If any man thirst, let him come unto Me and drink," etc., referring to the ceremony of drawing the water from the Pool of Siloam and what it meant—the smitten rock in the wilderness; the different feelings excited among His hearers, some maintaining that He was the Christ, and others, ignorant of His birthplace, denying His claims, since the Christ must be born in Bethlehem and of the seed of David; the desire of some to lay violent hands upon Him as a deceiver; the return of the officers who had been sent by the Sanhedrin to arrest Him, with the report, "Never man so spake;" the rage of the council; their slurs and contempt for the accursed mob who knew not the law; and Nicodemus' timid, but ineffectual, attempt to recall the council to a sense of justice for the outline of the lesson.

12. "Jesus and Abraham" was the topic of LESSON XII (John 8: 31-38; 44-59). The principal points were—a spasm of faith on the part of some of Jesus' hearers; its fickleness exposed when He promised to make them "free" by the truth; their haughty claim to be Abraham's seed, and never in bondage; His reply that sin was a slavery, and that He, the Son, alone had the power to save them from bondage and make them truly free; their claim to be in spirit Abraham's children denied by their murderous intentions towards Himself, which proved that they were the children of the devil, who was a murderer from the beginning and the father of lies; none of them could convict Him of sin; He must, therefore, be truthful, and it truthful, why did they not believe in Him? they would certainly do so, if they were of God; the angry retort of the Jews that He was a Samaritan and had a devil; Jesus' denial of the truth of the epistles, and warning that His Father would judge between Him and His malignants; His further promise that if they would keep His words, they should "never see death;" their reply that Abraham and the prophets were dead, and that the prophecies did not mean that; Jesus' refusal to glorify Himself—a thing which He left to the Father, whom He knew and obeyed, and that they did not know; His assertion that their father Abraham rejoiced because he was to see Christ's day, and did see it, and was glad; their quibble about Jesus' age as compared with Abraham's; the majestic reply of Jesus, "Before Abraham was, I am;" and the unsuccessful attempt to stone Him for blaspheming.

13. **III. Questions.** 1. Who wrote the Fourth Gospel, and under what circumstances?

2. What truths were taught concerning the Word, as to His relations to Deity and time?

3. What had He to do with creation, with life, with the light of man?

4. How was He treated by the world, and "His own?"

5. How did He treat those who received Him?

6. What was the Incarnation?

7. What testimony concerning Christ did the Baptist give?

8. Who were the first five disciples? Give the narrative of their call.

9. What difficulties did Nathanael have, and how were they solved?

10. What faith did express, and what higher promise was given?

11. Tell about the marriage feast in Cana, the guests, etc.

12. What mortifying failure occurred?

13. What did Mary say to Jesus, and why?

14. How did Jesus reply, and what was its meaning?

15. What miracle was wrought, and with what result?

16. Tell about Nicodemus, and why he sought Jesus.

17. What did Jesus insist upon as the primary and indispensable condition of membership in the heavenly kingdom?

18. Why was Nicodemus amazed?

19. How was the mystery of the Spirit's operations illustrated?

20. What loss were Nicodemus and the Sanhedrists sustaining by rejecting the Son of Man?

21. Where, and under what circumstances, did Jesus converse with the woman of Samaria?

22. What favor did He ask, and why was he surprised?

23. How did He excite within her a desire for living water?"

24. What did He tell her of the secrets of her life?

25. How did He settle the question about the authorized place of worship, and what did He teach about spiritual worship?

26. What expectation did the woman express, and what startling disclosure was made to her?

27. What became of the Samaritan?

28. What conversation passed between Jesus and His disciples relative to eating?

29. What important instruction did He give relative to sowing and reaping?

30. What request did the Samaritan make, and what followed?

31. What welcome did Jesus receive in Galilee, and why?

32. Who came to Him at Cana, and why?

33. What reply did Jesus make to the application?

34. How was the applicant finally dismissed?

35. Trace the stages of faith in his case, and its expansive influence.

36. What conversation passed between them?

37. How do you explain this man's cure?

38. What trouble did the authorities make, and why?

39. How did Jesus defend Himself?

40. Where and why did Jesus retire with His disciples (Lesson IX)?

41. Who came, why, and why, and how long did they stay?

42. How were they fed?

43. What did they try to do, and why?

44. To what danger were the disciples exposed that night, and how were they delivered?

45. What delusion did Jesus dissipate, in Lesson X?

46. What injunction did He give?

47. What acceptable "work" did He announce?

48. What did they demand, and why?

49. What answer did they receive?

50. In what sense is Christ "the bread of life?"

51. What utterance did Jesus make at the Feast of Tabernacles?

52. What different views did His hearers take of Him?

53. What report did the officers make to the Sanhedrin, and how was it received?

54. Who of the Sanhedrin spoke for Jesus, and with what result?

55. What freedom did Jesus promise (Lesson XII), and what bondage was proved?

56. Whose children did He prove the Jews to be?

57. What promises did He make, and what construction did they put on it?

58. What final utterance did Jesus make concerning Abraham and Himself, and what did it imply?

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100 Doses One Dollar.

EDUCATIONAL.

THE BOSTON TEACHERS' AGENCY

CONTENTS.

PAGE

Original Articles
The Good Grace (poem) — New England
Revived. — Through the Woods in Mis-
sissippi. — A Flight to the Northwest. — Meth-
odism and the American Republic. — PASSING
COMMENT. 185

The Christian Church and Public Morality. —
New York Letter. The Bible — School of
Theology of Boston University. — United
States Licenses. — OUR BOOK TABLE 186

The Sunday-school
Advertisements 187

Editorials
Where is the Remedy? — Mr. Chamberlain
and Mr. Gladstone. EDITORIAL COMMENT.
PERSONAL AND MISCELLANEOUS 188

The Churches. — Periodicals and Pamphlets, etc., etc.
COMMENCEMENTS. CHURCH REGISTER.
Reading Notices. — Marriages. — Advertis-
ements 189

The Family. — Christian Committee Man (poem). — Eras-
tus Wentworth. D. D. — The Student Life. —
Reading the Hymns. — New Orleans University
Needs Help. — THE LITTLE FOLKS. — The
Mission of the Flowers (poem). — FOR YOUNG
AND OLD. — Selected Poems and Prose Articles.
RELIGIOUS ITEMS 190

Obituaries. 191

Deaths. — Farmers. — The State Fund. — A
Letter from Baltimore. — W. H. M. S. Work
in the South. — The Chinese Question Again.
— Advertisements 191

The Week. — Church Register, Reading Notices, Church
News, Ministerial Articles, etc. 192

[ENTERED AT THE POST-OFFICE, BOSTON,
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Zion's Herald.

WEDNESDAY, JUNE 16, 1886.

Irreligious persons are very apt to reason with themselves after this fashion: If the fruits of faith in Christ are so rich in blessing to the soul of the believer, why is the believer so slow to urge this faith and its blessings upon my attention? Just as the multitudes of Christ's time looked to Him for instruction and encouragement in spiritual things, so the multitudes of our time look to the professed followers of Christ for similar instruction and encouragement. Then let every professed follower of Christ see it to that he bears a faithful testimony for Christ in thought and word and life.

When Paul was doing missionary work in Rome, his Philippian brethren sent him a liberal contribution for his maintenance. In acknowledging this gift, he described it as "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." In saying this he simply stated God's estimate of His people's free-will offerings for a support of missions. What inspiration is there in this thought? What a stimulant it is to missionary liberality! Think of it, O Christian, thy gifts for the spread of the Gospel are "as an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Surely, if thou really lovest God, and if Christ is verily precious to thee, thou wilt not refrain from making such offerings. Nay, thou wilt esteem thy opportunities to make them as things too precious for thee to throw away. Thou will be no niggardly and reluctant giver, but a liberal and cheerful contributor "to the help of the Lord against the mighty."

The peace which Christ gives to His disciples is the amulet which keeps them calm and serene when storms threaten to sweep them to destruction. Hence it was not until after He said, "My peace give I unto you," that He added, "Let not your heart be troubled, neither let it be afraid." It is the guilty heart that trembles in its hours of storm and stress, but he who is in possession of Christ's gift of peace, looks at the most appalling danger with an unshaking eye and sings, —

"Fearless of hell and ghostly death,
I'd break through every foe;
The wings of love and arms of faith
Would bear me conqueror through."

Error may sometimes be exposed and truth defended by a jest. Nevertheless, a conscientious man will be both sparing and cautious in his use of this questionable weapon, knowing that the grossness of a jest may be a poison hurtful to morals even though it be used in defence of truth. A jest, especially when uttered on the platform or in the pulpit, is harmful if

"... it be so done that the people
Delight to wallow in the grossness of it,
Till truth herself be shamed of her defend-
er."

Hence he whose mental habits incline him to salt his speech with witty sayings, needs to chasten his wit with that better seasoning commanded by Paul in these wise words: "Let your speech be always with grace seasoned with salt" . . . "to the use of edifying."

WHERE IS THE REMEDY?

Two facts must have impressed themselves upon the mind of an intelligent observer, at the opening of the court a month or two since, in this city, for the trial of divorce cases. The first was the painfully long list of applications, chiefly on the part of wives, for a separation; and the second fact, developed as the trials proceeded, was the abundant cause shown, in most of the instances, for the effort to secure this annulling of the matrimonial bonds. However much indisposed we might feel to advise a divorce, except in the instances countenanced by the Master himself, we could not counsel any further attempt for these parties to live together. Indeed, in a large number of these cases, the wretched husbands had, for years, ceased to support their families;

they were drunken, abusive and violent when at their homes. The unhappy wives had returned, in some instances, to their parents; in most cases, were struggling wearily to support themselves and their dependent babes. The presence of the husband and father was a terror to the household.

Now, why should we raise up our voices against these multiplied divorces, when, not simply to the immediate sufferer and the circle of her friends, but to the community at large reading the testimony, and to the grave and careful judge accustomed to weigh evidence and having every reason for moving slowly and conscientiously in reaching his decision, there seems to be no occasion for hesitation to separate these solemn domestic covenants? We have not to look far for an adequate answer to this question. An incident that occurred within our observation presents it in a concrete and eminently practical form. The lady who related the occurrence to us attempted to dissuade a young woman of her acquaintance from consenting to the proposals of a male friend who was urging his advances upon her acceptance. His character was doubtful; he was not choice in his company, and he was accustomed to social drinking. He made many promises of reform, but little confidence was felt in his sincerity by those who knew him best. The young woman knew all this; but she had become attached to him. She thought he could give her a home and provide for her, and this she was anxious to have. She finally turned aside our informant with the very significant words: "Well, I think I shall marry him, nevertheless, and try my luck. If he goes to drinking and to the bad, I shall simply get a divorce, and that can be done any day." Herein is to be seen the mischief resulting from the ease, which has been now legally secured in most of our States, of breaking the bonds of marriage, and readily renewing them again. If it were understood that only death, or one form of crime, could loosen the relation, very much more care would be taken in entering into it. Little sympathy need be expended upon one who, with her eyes open, against the warnings of judicious friends, and the painful experiences everywhere manifest in society around us, deliberately units herself, by a solemn oath, in God's name and presence, to live until death with one whose character and habits give every assurance of a miserable married life.

We remember distinctly when in Massachusetts the divorce law began to be loosened. We were in the Senate when an able young lawyer who had, with considerable difficulty, secured the divorce of a beautiful and suffering wife from a miserable husband — a lady whom he afterwards married, certainly to the domestic comfort of both — obtained several additional statutory provisions rendering these family separations more easy of accomplishment. This breach upon the former somewhat rigid law, founded upon the New Testament code, was succeeded in following years by others, and the result that might have been expected has been witnessed. It has not made the family bond any purer or sweeter, but has scattered scores of firesides, dividing the children between the parents, creating heartburnings and indescribable miseries. It has greatly increased the number of these separations. O account of the readiness with which they can be secured, trifling occasions are swelled into serious difficulties, and husband and wife fly apart, until for the reason of a well-calculated desertion, an earthly court takes the responsibility of sundering the bonds of those whom God had been reverently asked to join together. It is becoming more and more common, in what is called good society, and especially among a certain class of literary people, to find two new families existing, out of one previously united couple; both members of the union having remarried after the divorce. Young people are not unfrequently met who blush at a reference to their parentage, as well they may. And in not a few of these instances, the separation has been occasioned by no evil or criminal habit, by no personal violence, but simply through a want of compatibility of temper or taste.

It doubtless would be at no little self-sacrifice for these parties to live together, but it is their inevitable discipline, in the providence of God, from which they ought not to shrink, and which may work out eternal blessings through temporary "light affliction." If disease enters the family circle, or a loss of reason, it will entail sacrifice and self-denial; but who would not think one a brute who should make such an incident the occasion for breaking the family tie? If it were not so easy to secure legal relief, without doubt, in hum-

dreds of these instances of separation, old love would recover its power, patience would win its heavenly victory, and divine grace would overcome the painful temporary aversion that may have been created. It is very difficult to put back any indulgent legislation. The mistake was, that it was ever permitted. Such a moral sentiment, however, may be aroused by the increasing and appalling evils that are following in the train of easy divorces, that, if a repeal of existing statutes is not secured, the acts themselves will be frowned upon, the Christian Church in its ministry and discipline will become peremptory in enforcing the recognition of our Lord's precept in reference to marriage, and good society will offer little countenance to those who trample upon it.

It might be said of these divorces, as it has been of poverty, if intemperance could be done away, the question could be readily solved. At the bottom of this evil, as of most crimes and human wretchedness, lies the drinking habit. The temperance reform is the most comprehensive of earthly benedictions, with the exception of the Gospel of the Son of God. In aiding this we push forward every plan for relieving the race of its vices and sorrows, and trample upon nearly every enemy to its peace and progress.

MR. CHAMBERLAIN AND MR. GLAD-
STONE;

Their Former and Present Relations.

Forty years ago, no radicalism was more revolutionary and perilous in the eyes of steady-going politicians of the Whig type in England than that of Mr. John Bright. To-day his courageous and eloquent colleague in the representation of Birmingham leaves him in that regard a long way behind.

Mr. Bright's political principles seem old and pale and faded when contrasted with the strong and vivid color and complexion of Mr. Chamberlain's ideas; and the middle-aged men in the House of Commons who acknowledge the chieftainship of the latter gentleman, are many, enthusiastic and strong in their combined force.

Not only have they of late years been climbing into the high places of the ministry, but have been actually worming their way into the sacred core of the cabinet itself, to frighten Whig dukes with their north country ideas and their transatlantic democracy. A large part — possibly the largest part — of the real political power of England lies not in London and the southern towns, but in the large manufacturing and industrial centres of the north, whose political existence may be said to have begun with the Reform Bill of 1832. Of the political opinion of northern England, perhaps even more than of mid-England, Mr. Chamberlain is the recognized exponent.

During the troubled and toilful years of the liberal government of 1880-5, the relations of Mr. Gladstone and Mr. Chamberlain were of the friendliest character. So close and inseparable did their friendship appear, and so identical were their leading political interests and principles, that the prime minister as the representative of the Whigs had always been considerable, became apprehensive that he was losing ground, and it was rumored that Mr. Gladstone's personal fondness for Mr. Chamberlain was unduly influencing his public policy and threatening to imperil his personal independence. Especially was this the case when the two great measures of the government — the Franchise Bill and the Redistribution of Seats Bill — were before the House of Commons. In regard to both of these the president of the Board of Trade seconded the efforts of the prime minister with all his accustomed eloquence and power. Lord John Manners, a member of Lord Beaconsfield's government, had urged that the bill (Redistribution of Seats) before the House would practically make Mr. Parnell grand elector for four-fifths of Ireland, and Mr. Gladstone's position now. "I am not by any means certain," he continued, "that this bill will make any change in his great influence; but whether it does or not, unless this House is prepared to abandon all idea of constitutional treatment of the Irish question, unless it is prepared to abandon all idea of a representative system in Ireland, it should take care that the representative system there is a reality and not a sham, not a mere fraud and imposition. We may or may not like the opinions held by the majority of the Irish people, but we cannot suppress them; and it is to our interest, it is in accord with statesmanship and good policy, that those opinions, however unpopular, should be represented — that we should tempt the people of Ireland to bring their grievances to a constitutional test and not drive them to secret conspiracy."

Considering the short time Mr. Chamberlain has been an active and acknowledged force in English political life, his position to-day is a truly remarkable one. He was not born for two or three years after Mr. Gladstone had entered Parliament as representative rather of the Tory Duke of Newcastle than of the small borough of Newark for which he sat. And long before baby Chamberlain had relinquished the reins of the rocking-horse and had ceased to be delighted with the rhymes of the nursery, Mr. Gladstone had been for some years holding the reins of power in subordinate government positions, and charming the House of Commons with his truly wonderful eloquence. Roughly speaking, Mr. Chamberlain may be said to have come into notice in 1874, when, though only thirty-eight years of age, he retired, a wealthy man, from all active relations, with a large and prosperous business in Birmingham, and was elected mayor of that great and thriving community. Two years later he entered Parliament, where his youthful appearance, his neatly-dressed figure, his obvious pride in the rare floral adornments of his button-hole, and his occasionally undisciplined impulses, made him seem ten years younger than he really was. As an illustration of the rapidity and success with which Mr. Chamberlain has run the race for political power and popularity, the following incident, mentioned by Mr. Jesse Collings, may be narrated. More than half a dozen years ago, when the now famous radical leader and his attached friend Collings were traveling in Ireland, Mr. Collings got into talk with a schoolmaster in one of the small Icelandic towns. The schoolmaster displayed a close acquaintance with English political life and a keen interest in its affairs, and remarked that there was one rising politician whose course he was following with great attention; could the travelers afford him any information concerning this great Englishman? His name was Joseph Chamberlain. And the good

domino of *Ultima Thule* gazed on his hero with a mingled admiration and surprise not difficult to imagine.

When in the spring of 1880 a liberal ministry had to be formed, the radicals had to be consulted, for the elections had shown an unexpected growth of radical sentiment in the country. There were able statesmen who had been in office before, and who perhaps felt that they had a sort of prescriptive claim to some position in the new government. And there were the new men, the free lances below the gangway, who had urged their way to the front during the long and weary years of imperialism and "spiritual foreign policy." These claimed recognition in the distribution of places, and Mr. Gladstone, though reluctant to saddle the untried political colt with cabinet responsibility, was at last obliged to yield to radical pressure and find for "Citizen Dilke" a place in the ministry and for Mr. Chamberlain a seat in the cabinet. For the five years he was in office Mr. Chamberlain did sturdy and substantial work in the service of his country, and his character and capacity as a statesman rose steadily in the estimation of his numerous admirers. Especially has he become the champion of popular rights and the friend of workingmen. "England," he said, addressing over two thousand of them at a political gathering some time since, "England has been called the paradise of the rich; let us see to it that it does not become the purgatory of the poor." Ambitious, masterful, profoundly politic, occasionally rash, always eloquent and interesting, he is at the present moment one of the most gifted, able and influential of English representatives.

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EDITORIAL COMMENT.

The grand jury at Seattle, Washington Territory, has made an exceedingly important present in regard to the anti-Chinese disturbances in that Territory. They say that abundant evidence brought before them convinces them that a treasonable organization, known as the Red American International Workingmen's Association, exists throughout the country, which is anarchical in theory and practice, instigates arson, murder and robbery, purposes to overthrow our government, and aims especially at securing control of the labor organizations — particularly the Knights of Labor. They find that branches of this organization were established last fall in Seattle, Tacoma, Olympia, and other points on Puget Sound; and that all the riots and disturbances, nominally arising from the Chinese question, were the work of this treasonable organization in every instance. Now let our politicians cease to bow to the hoodlum Baal, stop helping the wicked and senseless cry against the peaceful Chinese, and turn their attention to the real dangers which threaten us from Europe, who plot to destroy our institutions, and bring the curse of anarchy upon the land.

The *Christian Register* is struggling with the dilemma presented by one of its leading clergymen, now of Chicago, Rev. Mr. Spender, in reference to the action of a late Western Conference of the denomination. An effort was made at one of its sessions to have him stand up. The effort has been made, with an equal lack of success. We recollect one memorable discussion in New York city on the same theme, when Dr. Lotrop urged the necessity of some Christian symbol, but was overborne. At this Cincinnati Conference, one delegate presented so milk-and-water a resolution as this: "Resolved, that the primary object of this Conference is to diffuse the knowledge and promote the interests of Christianity." This was presented by a layman; but objection was made to the word "Christianity," so this was left out, and an effort was then made simply to have a theistic symbol. The following resolution was offered: "That, while rejecting all creeds and creed limitations, the Western Unitarian Conference hereby expresses its purpose to be the promotion of a religion of love to God and love to man." It was declared, however, to be dogmatic to introduce the divine title, and the resolution was voted down. Finally this resolution, offered by Rev. Mr. Gannett, without Christianity or theism in it, was accepted: "Resolved, that the Western Unitarian Conference conditions fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth, righteousness, and love in the world." But having refused to accept Christianity, or any inordinate love to God, the question of Pilate becomes only too pertinent: "What is truth?" And on what sanctions, and in whose name, is righteousness to be taught? How are hardly tempted men to attain it, and who is to be loved? This is certainly a triumph over creeds. We shall wait with interest to learn the success of the Conference in securing a victory over error, over vice and sin, and over selfishness, in the broad Western field, on this Christless basis. Our excellent editor of the *Register*, who has had a remarkable experience in passing through many, so-called, orthodox creeds, has firmly and uncompromisingly rejected all creeds. In the afternoon, Rev. Mr. Spender entered into his work with his accustomed zeal, is permitted to rejoice over the completed task.

The dedicatory services have embraced a week, with two Sabbath. The meetings have been largely attended and of great interest.

The opening love-feast, presided over by the venerable Dr. Upham, was a scene and season long to be remembered. His honored name is fitly commemorated upon one of the large windows — the gift of loving friends and church members.

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It is the first time that a German theologian

has dedicated a work to an American Methodist preacher. It shows that our church is beginning to be recognized as a great and fruit-bearing branch of the universal Church of Christ, as a hollowed outernance of the rich information given me by him of the power of religion in the land of political liberty, and as an expression of the common endeavor of all the churches built upon the foundation of the Gospel, to grow in grace and in the knowledge of our Lord Jesus Christ.

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and I will then send all such a few specimens, as there are millions of them. Long live the good old HERALD!"

The anniversaries at the Newton and Andover seminaries occurred last week. No special features marked the public exercises, save that, in both instances, the addresses of the occasion showed how powerfully the thoughts of all Christian men have been turned to the condition of the workingmen and to the permanent relief of the present wide-spread dissatisfaction and unrest. Dr. Lorimer, at Newton, in his incisive and dramatic style, in discussing his theme, which was "Justice," painted in startling colors the bondage of the wage-worker and the selfishness of wealth. His discourse was vigorous, but lacked in proper proportion, in the treatment of his important theme. The addresses of the young men of the institution were sensible, practical, of fresh interest, and were well delivered. One of the best was by a brother of color, whose African that has been but slightly bleached, and who gives good promise of excellent service in the Master's vineyard.

At Andover, the balus of passing time had evidently wrought somewhat of a cure of the sharp excitement between the old and new divinities. The special feature was a remarkably able and suggestive discussion of the labor question, during a protracted session, by men who were evidently masters of the occasion. It will be no longer pertinent to say that the church gives neither heed nor sympathy to the condition of laboring men.

Periodicals and Pamphlets.

The Gospel in All Lands for June is largely devoted to Africa. Its illustrations are particularly fine. It has a good portrait of Bishop Taylor. Its letter-press is full of interesting and inspiring information. Mission Rooms, 805 Broadway, New York.

The last issue of *Harper's Weekly* has a double-page supplement—vignette portraits of the President and his bride, printed upon heavy paper. The portraits, from photographs by W. J. Baker, of Buffalo, N. Y., are altogether the best and most artistic so far published.

The lady of the President certainly has a very attractive face. Her early married life brings upon her a heavy responsibility and a weasome sound of social ceremonies.

Christian Thought for May-June, will have a special interest among many of our New England readers, as containing the very able and impressive discussion of the question, "What Nature Survives?" by Rev. Dr. J. R. Day. It was delivered as the anniversary discourse before the American Institute of Christian Philosophy, last February. The other articles in this issue are: "Then and Now," the Fourteenth and Nineteenth Centuries," by Dr. R. B. Welch; "The Will as a Factor in Science," by Dr. Wm. Tucker; and "Jesus Christ as the Representative Human Redeemer in the Light of Modern Science," by Rev. Sam'l W. Dafford. This number has the usual editorial miscellany. New York, 71

Brookline, Mass.—*The Expositor* (English) for June has a portrait of Prof. Delitzsch, with a sketch of his life. Its papers are: "The Delitzsch and Epistles of Barnabas," by Rev. Dr. Taylor; "A Misunderstood Parable," by Rev. Dr. E. R. Conder; "The Present Christian Life a Risen Life," by Rev. Dr. MacLaren; "Vision of the Catechist in Zechariah," by Dr. Dods. Prof. Kirkpatrick reviews "Recent English Literature on the Old Testament." Published in New York by A. D. F. Randolph & Co., 38 West 14th Street.

The Prison Association of New York sends its Forty-first Annual Report. The paper of its secretary, Wm. M. F. Round, shows how thorough is the inspection of the penal institutions of the State by the society, and what careful consideration is given to questions relating to the causes and cure of crime, and especially to the discipline of the prisoner when in jail or prison.

The interesting and vigorous discourse, delivered by Dr. Herrick Johnson, upon "The Value of American Citizenship," at the dedication of the Albert Lea College for ladies, Minn., has been published in pamphlet form. In his eloquent address the Doctor considers the relation of woman to society and the call for her higher Christian education. Copies can be obtained of Mr. M. Murray, P. O. Box 65, Albert Lea, Minn.

The Philanthropist Series of tracts are very well published in a small quarto form, and are devoted to topics relating to social reform. Numbers three and four, just issued, are entitled, "Save the Boys" by Rev. J. P. Gidstone; and "Social Policy, the Latest and Greatest Crusade," by Frances E. Willard. These are wisely and delicately written tracts upon subjects of vital interest to the purity and happiness of the race. 20 cents a dozen, \$1 a hundred. New York, P. O. Box 204.

The *New Englander* and *Yale Review* for June contain a valuable paper, by C. A. Collins, upon "Moral Education in Prisons." A. C. Dunham has a candid and sensible article upon "The Knights of Labor." H. T. Taylor considers "The Servile Capital Renders to Labor." R. Leacock seeks to show that the "Organization of the Reformed Episcopal Church was a Necessity." J. B. Clark illustrates "The Moral Outcome of Labor Troubles." The educational articles are: "The Ideal Scholar," by President Porter, and the book reviews. \$3 a year. New Haven, Conn.

COMMENCEMENTS.

Wesleyan University.

Prize declamations, juniors and sophomores, Friday, June 18, 7:30 p. m. Baccalaureate sermon, Rev. John W. Beach, D. D., LL. D., Sunday morning, June 20. University sermon, Bishop John F. Hurst, D. D., LL. D., Sunday evening, June 20. Glee Club concert, Monday, June 21, 8 p. m. Meeting of the trustees, Tuesday, June 22, 9 a. m. Business meeting of Alumni Association, Wednesday, June 23, 10 a. m. Reunion of classes of 1846, '51, '71, '76, '79, '83, Wednesday, June 23. Quinquennial of D. K. E. Franklin, Ph. D.; poet, Rev. Wm. S. Studley, D. D., Wednesday, June 23, 8 p. m. Commencement, Thursday, June 24. Examination of candidates for admission, Friday, June 25, 9 a. m.

Rev. Charles S. Eby, of the Methodist Church of Canada, missionary to Japan, has, by the unanimous vote of Victoria College, Ont., received the degree of Doctor in Divinity. Will you send me persons to receive my diploma with postage?

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE. *Boston Preachers' Meeting.* — Rev. L. B. Bates, D. D., presided. Dr. J. H. Twombly very ably opened the discussion of the question of "Home Missionary Work in Local Churches." Remarks were also made by Revs. Elia, Gracey, Chadbourne, Watkins and Trafton.

Personal. — Mrs. S. L. Baldwin has been doing service for the W. F. M. S. on the Springfield district, speaking at Shelburne Falls, May 28, Northampton, May 29, Florence St. and Trinity, Springfield, May 30, Wilbraham, May 31, Warren, June 1, district meeting at Springfield, June 2. On the evening of June 3, she addressed a union meeting of the W. F. M. S. societies of Portland, Me., in one of the large Congregational churches of that city; and on Sunday, June 6, made an address at St. John's, South Boston.

East Boston. — Children's Day at the Bethel Church was a great success; more than two hundred were present. The exercises were conducted by the pastor, Dr. L. B. Bates, and the superintendent, George Wright. One hundred and twenty children took part in the concert service. The church was finely decorated with a variety of flowers. A light-house made of daisies represented Boston Light, and a full-rigged ship approaching attracted great attention. During the day the mission boat of this church brought a sick and wounded sailor and found friends for him.

Temple St. — The Boston papers contain very full accounts of the exercises on Children's Day, June 13, in many of our city churches, and of none so fully as that of Temple St. Church. "Nothing in the way of floral decoration has been seen in Boston for many a day that has equalled that of Temple Street Church." There were crosses, anchors, crowns, stars, crescents, and a beautiful ship, with many fine bouquets and bunches of potted plants. Prof. Carter directed the musical part of the exercises, which was very excellent. In the morning the pastor, Rev. G. A. Crawford, preached on "Manliness." In the evening, recitations, singing and addresses were interspersed; the service being concluded by a touching "memorial" of those members of the school who had died during the year. At the close of the evening exercises from 150 to 200 plants and floral pieces were distributed.

Monument Square. — This church held delightful services throughout the day, the pastor preaching in the morning. Rev. W. T. Worth addressed the children in the afternoon, and an excellent concert was given in the evening.

Saratoga St. — Rev. S. L. Baldwin, D. D., preached in the morning a unique and interesting sermon to the children, and a fine concert occupied the evening. Potted plants were used in decorating the church, and at the close of the service they were distributed among the children.

Similar reports of pleasing exercises come to us from Lynn, Common St. Church, Boston St., Saugus, Maple St., Malden, Wakefield, Broadway and Flint St., Somerville, Walnut St. and Mt. Bellingham, Chelsea, and other places, all of which shows how greatly this day is winning its place as a power in the church.

Cottage St., Cambridgeport. — The year opens favorably. The new pastor, Rev. N. B. Fisk, and Presiding Elder Chadbourn's family were given a most cordial reception. The church was small but full connection in the Methodist Church at Farmington last Sabbath. The parishioners of Rev. J. Robinson, of Stark, made their pastor a visit last week, and left \$25 behind them for the minister.

The interesting and vigorous discourse, delivered by Dr. Herrick Johnson, upon "The Value of American Citizenship," at the dedication of the Albert Lea College for ladies, Minn., has been published in pamphlet form. In his eloquent address the Doctor considers the relation of woman to society and the call for her higher Christian education. Copies can be obtained of Mr. M. Murray, P. O. Box 65, Albert Lea, Minn.

The Philanthropist Series of tracts are very well published in a small quarto form, and are devoted to topics relating to social reform. Numbers three and four, just issued, are entitled, "Save the Boys" by Rev. J. P. Gidstone; and "Social Policy, the Latest and Greatest Crusade," by Frances E. Willard. These are wisely and delicately written tracts upon subjects of vital interest to the purity and happiness of the race. 20 cents a dozen, \$1 a hundred. New York, P. O. Box 204.

Mitford. — June 6, five were received on probation, five by letter, and four were baptized. One hundred and twenty-five persons were at the communion altar. Rev. Mr. Griffin, of West Medway, assisted. Bro. Tilton preached at Mendon in the afternoon.

Cherry Valley. — The church has been painted, and new blinds are to be provided. The sermon by the pastor on "The Character of the True Soldier," before the members of the Post in the town, was highly spoken of. Several brethren from Worcester assisted Bro. Noon, Sunday night, June 6. Two persons rose for prayer.

NEW HAMPSHIRE.

Monson. — On the evening of May 31, Rev. and Mrs. Alex Dight were agreeably surprised by a large number of their parishioners and friends, on the occasion of their marriage. As Mr. and Mrs. Dight, preceded by Misses Alice Brockbank, Gertrude Bell, Lizzie Emma Dight, and Georgia May Dight, entered the M. E. church, the beautiful strains of the wedding march greeted them. The young ladies conducted the surprised pastor and wife to a floral arch, which bore the dates 1875-1886. As the music died away, Dr. J. P. Rand stepped forward, and in behalf of those assembled, presented the happy pair with an amber dish, the viands of which consisted of seventy silver dollars. Prayer was offered by Rev. Donald Fraser, and remarks by Rev. Jas.

Tufts. Dr. C. S. Rogers, of Springfield, who married Rev. and Mrs. Dight, was not able to be present, much to the disappointment of the people of Monson. The third year of Bro. Dight's pastorate opens very favorably. The brethren are perfecting plans for improvements in and about the church edifice.

NEW BEDFORD DISTRICT.

North Dighton. — On Memorial Sunday, the pastor, Rev. Frank P. Parkin, preached from John 4: 38: "Other men labored, and ye are entered into their labors," the subject being, "Our Debt to the Soldiers and Sailors." The Army and Navy Association, accompanied by the Mechanic's Band, were present. In the evening there was a Memorial praise service, and an address by the pastor in the interests of the Freedmen's Aid Society. This church, beginning with April 1, adopted the weekly-offering or envelope system, and the results thus far are very gratifying. The excitement in the community over the serious labor troubles of last winter has entirely subsided. Several young persons have joined the church on probation since Conference.

STATISTICAL CORRECTION.

In the year book of the New England Southern Conference, for 1885, there are several important errors in the statistical report from Greenville charge, Conn. Under the head of "Ministerial Support" there is reported \$1,379; it should be \$722. The rent reported is \$100; it should be \$200. For Conference claimants there is reported \$48; it should be \$5. The membership reported is 74; it should be 54.

E. F. SMITH.

MAINE.

The enterprising son of our brother, Rev. T. P. Adams, of Ferry Village, and three other young men, have bought out the *Rambler* of Old Orchard, and promise to make a live little sheet of it. Fred Adams is to be the editor.

Rev. E. A. Tinkton received five into the Congress Street M. E. Church, Portland, last Sabbath.

Rev. A. C. Trafton, of Bowdoinham, baptized eleven persons last Sabbath. Six others were baptized by the Baptist minister. The past year has been one of unusual religious interest in Bowdoinham, in which Brother and Sister Trafton have had a conspicuous part.

Brother Lund is still laboring successfully at Oak Ridge and South Biddeford. Five were received into the church last Sabbath at the two appointments. A new life seems to have been infused in to this old circuit since Conference. A cabinet organ has been secured for each place.

Rev. Jacob McDaniel, for many years one of the leaders in the Holiness Methodist Church, and an able local preacher, was buried from the Methodist church in Hollis last Tuesday. Rev. J. Cobb officiated, and preached to a large congregation who had long looked upon Bro. McDaniel as a father among them. Bro. McDaniel was the father-in-law of Rev. J. Colby.

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Bucksport. — The new pastor, Rev. S. L. Hanscom, is getting into the work, and has reason to be encouraged from day to day by evidences of the confidence and love of the people generally.

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The Family.

THE PUZZLED COMMITTEE MAN.

BY A MINISTER'S WIFE.

Down to Conference they sent me,
With full power to pick and choose,
Though they favored Brother Bently,
If our call he'd not refuse.

So I eyed my man and waited,
Without maskin' any fuses,
Till, to last, I calkerled,
"That is just the man for us."

He was willin', for a wonder,
Though our place is rather small,
For he had been laborin' under
Burdens he must now let fall.

So 'twas settled he was comin',
And the fact, some way, leaked out,
Then, like honey-bees a hummin',
All my friends came round about.

They began congratulatin',
And one preacher, Brother Fox,
Closed a glowl'ng speech by statin',
"We should find him orthodox."

While I sadly sat surmisin'
"What to do, good Dr. Dick
Said a thing still more surprisin',
"You will find him catholic."

Well, I thought, the world is movin'
With a motion rather quick,
If our preachers now are provin'
Orthodox and Catholic.

But I smothered my vexation,
As 't took my homeward ride,
He might meet our expectation,
I would hear him — then decide.

So I ended up my tourin',
Ruther pleased with what I'd done,
I'd succeeded in securin'

Three good ministers in one.

But, with all the church a sittin',
While all three to once held forth,
Seemed to me that we'd be gittin'
Ruther more'n our money's worth.

Well, I heard him Sunday mornin',
Heard him sing, and preach, and pray,
Listened to his solemn warnin',
Given in the old-time way.

And I told my dear companion,
As we jogged home through the mist,
"Spite of forty men's opinion,
He's an old-time Methodist."

Greenfield, Mass.

ERASTUS WENTWORTH, D. D.

Personal Reminiscences.

BY REV. BOSTWICH HAWLEY, D. D.

This broad-minded scholar, versatile, able preacher, and genial friend, has gone. Few persons die having, for half a century of public life, touched and influenced for good so many persons of all ages and in all conditions, as did he. Social and genial, confiding and trustful, he touched and interested the old and the young, the learned and the unlearned. Easy of adaptation to all circles, he in his old age rendered himself useful in more ways than is common to persons of his years.

Erastus Wentworth was born in Stonington, Conn., August 1, 1813, spent his youth in Norwich, and died in Sandy Hill, N. Y., May 25, 1886. The mingled blood of both Dutch and Pilgrim ancestors flowed in his veins. Sharing the advantages of the schools of his youth, he early determined to qualify himself for usefulness. Though brought up under the influence of the Congregational Church, he, at the age of eighteen, was converted among the Methodists — a fact that gave direction and shading to his entire subsequent life. Such were his talents and his evident qualifications for the Methodist ministry, as it was in those days commonly constituted, that he was offered a license to exhort, with the inducement to engage at once in the ministry. But wisely declining the offer, he determined to acquire such an education as would qualify him for greater influence in the growing and advancing church; and he accordingly repaired to Cazenovia Seminary, where he was matriculated in 1832 and where he remained until 1834, when he entered the sophomore class in the Wesleyan University, and from which he graduated in 1837.

Licensed to exhort at Cazenovia, he made his first public effort, in company with this writer, in a school-house of a rural district near by — an effort to which he subsequently made pleasant allusions. As a student he then gave evidence of rare and varied abilities. As a writer he was the peer of his fellow-students. Having a poetic taste, a musical genius, an adaptation to linguistic studies, and a facility in debate, he was popular in the academic circles.

As a Christian he was there active in promoting the religious welfare of his fellow students and in maintaining by his example order and good government. His immediate associations and alliances were favorable. Many of the students were in early manhood. Some were preachers, some exhorters, a large number were preparing for college or for professional life. The teachers were a high order of men. The moral atmosphere of the village was pure. One of the most extensive revivals of religion that ever prevailed in that seminary was in 1833, when nearly every student made a profession of religion.

It was then that Thomas Bowman was converted and began the ascent which has characterized his noble and useful life. Among the young men there associated with Wentworth, and who have risen to distinction, were W. L. Wilson, a prominent business man in the Northwest; L. L. Knox, D. D., of Evanston; the lamented A. H. Hurd, brilliant and popular; Rev. Silas Fitch, Dr. C. C. Van Norman, J. B. Hurlbut, D. D., W. M. Rice, D. D., and others who have reached distinction as educators and divines.

Entering college, Wentworth was classed with Drs. Daniel Curry, Charles Collins, W. T. Harlow, W. M. Rice, E. E. Wiley, with the genial George Kellogg (the father of Louise, of musical fame), and others who have shed lustre on their Alma Mater. Wentworth was actively interested in the literary and missionary societies of the college, and

there wrote a paper in favor of an early opening of missionary work in China, while this writer favored the occupancy of France. Subsequent results approve his wisdom. In those days he was associated with such other men as Dr. Henry Bannister, Bishop D. W. Clark, Drs. D. P. Kidder, W. H. Anderson, J. L. Alverson, Edward Bannister, H. M. Johnson, Edward Cooke, V. L. Hopkins, Leonidas Rosser, E. O. Phinney, the brilliant and accomplished Alfred Saxe, Franklin Soule, and Prof. H. A. Wilson, who came from widely separate States and repaid to as many for their well-earned honors. I name these few because of their early promise, their subsequent realizations, and for the favorable influences reciprocally given and received in their school days. Associated with them, I knew them well. Then again the professors who then supervised his education were men of mark. Among them were Professors W. C. Larabee, Dr. Willibull Fisk, A. W. Smith, John Johnston, W. H. Allen, D. D. Whedon, and others whose scholarship and character were bended to their pupils.

Soon after his graduation Mr. Wentworth entered on the duties of teacher of natural science in Gouverneur Seminary, a position that he held until 1841, when he took a similar position at Poultney, Vt. In 1840 he was elected to the presidency of McKendree College, Lebanon, Ill. In 1850 he became professor of natural and experimental sciences, in Dickinson College, Carlisle, Pa. In the first two and the last-named positions he was associated with Rev. Dr. J. T. Peck as president of those institutions. In 1854 Dr. Wentworth yielded to the call of the church and went as missionary to China, where he did excellent service — a work for which his linguistic adaptability, his varied experience, his capacity for teaching, and his good judgment well fitted him. But death had wrought such changes in his family, and the climate of Foochow had so impaired the health of the surviving members, that, after eight years of service, he returned home. As a member of the Troy Conference he thereafter did excellent work in some of its larger churches for ten consecutive years. In 1872 he was elected to edit the *Ladies' Repository*, a position for which his varied talents and versatile pen well qualified him, and which he filled until the church abandoned its publication. Those who best knew the Doctor regret that his abilities were not utilized in some other department of editorial work. Returning again to the pastorate, he served the church at one of our educational centres (För Edward) for two years, when he graciously retired and took up his residence at Sandy Hill, where a widowed and generous sister resides. Few ministers are more busily and usefully employed in their retirement than was Dr. Wentworth. In pulps and with his ready pen he was ever busy. Activity was natural to him. And though no erudite volume remains to perpetuate his name, yet were his miscellaneous papers put into book form, they would adorn any library of general literature.

In his domestic and social relations Dr. Wentworth was much favored. Though shadowed by death again and again, his home was a cultured and happy one. An acquaintance of fifty-two years has only matured and intensified my estimate of Erastus Wentworth. It began at Cazenovia in 1834, and ended at Saratoga, when sick and worn after spending Easter Sunday in one of his former charges, he was waiting for the cars to bear him home to die. During all these years our acquaintance was mutually agreeable. By personal intercourse, by epistolary correspondence, by proximity of age, and by a sympathy of feeling, we were much at one. Of all the letters received from him only one remains to me, and that was written in 1840, when we both were engaged in teaching — he at Gouverneur, and I at Cazenovia. The subject matter of this letter was in reference to the candidates for the principalship that just vacated by Rev. Jesse T. Peck for that of a larger institution. It is full of solicitude for the future of the seminary and for some man to fill the vacated position. Not reflecting in the least on any candidate, his own partiality was for Dr. Benjamin F. Tefft, with whom he was associated both at Cazenovia and at Middletown. Another popular candidate was Dr. A. W. Cummings, also a Cazenovian, and then associated with Wentworth in the corps of instruction. After all these years their last-named veteran in the high work of teaching alone remains of that academic circle.

The funeral of Dr. Wentworth was largely attended by the citizens of Sandy Hill and by about forty of his Conference associates, of whom ten ministers officiated in the church and at the grave, and six who knew him best. A modest brief memorial addresses. A choral company, made up from three adjoining villages and encouraged in their work by the Doctor's personal efforts, also took part in the solemn services.

ALONE.

Since she went home —
The evening shadows linger longer here,
The winter days fill so much of the year,
And even summer winds are chill and drear.

Since she went home —

The robin's note has tooled a minor strain,
The old glad songs breathe but a sad refrain,
And laughter sols with hidden, bitter pain,
Since she went home.

Since she went home —

How still the empty rooms her presence blessed;
Untouched the pillow that her dear head pressed;
My lonely heart hath nowhere for its rest,
Since she went home.

Since she went home —

The long, long days have crept away like years.
The sun has dimmed with doubts and fears,
And the dark nights have rained in lonely tears,
Since she went home.

Since she went home —

Will every one who reads this letter consider this a personal appeal, and immediately set about doing all that is possible for our cause? This work of education undertaken by our beloved Methodism in the South, is a mighty

THE HIDDEN LIFE.

[Extract of a sermon by Rev. J. H. Van Buren.]

We may say that our thoughts are mirrored in our words and actions, that the soul is poured out in music and painting, or work in pleasant or useful occupation of whatever sort. Joy finds utterance in smiles and words, and sorrow in weeping. But surely this is far from being all our life. Are there no thoughts that roam like fugitive spirits through the voiceless chambers of the soul, and find no language to tell of their being?

Has the dream ever come to you that you might write poems which should disclose the inward life that you are living apart from every other life? Are there no pictures in the artist mind that never find canvas or brush? Do you not believe that there are songs unsung in David's heart, battles un-fought in the warlike spirit of Joshua?

So, when we think of our own lives, is it not true that while they are lived openly, yet they themselves are hidden? Think how hard it is to tell your dearest friend the deepest thoughts that inspire you. Think how small a part of your life finds expression, how often it is misapprehended. Truly, there is no one who cannot realize that his own life is secret — an inner power no eye can see, a soul that dwells within the house, looking out of the windows, but itself unknown.

Another thought follows naturally upon this — the more full and rich and strong a man's life is, the more there will be that is hidden; the more there is of purpose and character in a man, the more there will be that must be kept in reserve.

Canon Liddon tells us of Edward Denison, who acted upon the opinion that in order to represent the poor, a man should have actual companionship with them. And so, at any age when men in his position would be thinking only of pleasure or ease, he lived among the poor, as one of themselves, in a lodging on the back street in the east end of London. When he was, from time to time, showing himself at his club and making his fine speeches in his family, and the climate of Foochow had so impaired the health of the surviving members, that, after eight years of service, he returned home. As a member of the Troy Conference he thereafter did excellent work in some of its larger churches for ten consecutive years. In 1872 he was elected to edit the *Ladies' Repository*, a position for which his varied talents and versatile pen well qualified him, and which he filled until the church abandoned its publication.

Those who best knew the Doctor regret that his abilities were not utilized in some other department of editorial work. Returning again to the pastorate, he served the church at one of our educational centres (För Edward) for two years, when he graciously retired and took up his residence at Sandy Hill, where a widowed and generous sister resides. Few ministers are more busily and usefully employed in their retirement than was Dr. Wentworth.

In pulps and with his ready pen he was ever busy. Activity was natural to him. And though no erudite volume remains to perpetuate his name, yet were his miscellaneous papers put into book form, they would adorn any library of general literature.

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HINTS TO FARMERS.

BY J. HAYDEN.

GARRET.

Garget is one of the most common and troublesome infirmities of milk cows. The best cows, and those which have the best feed, are the most frequently subject to it. A great many remedies are mentioned, which I have proved to be worthless. Many years ago I obtained from a physician what I have reasons to regard as an infallible remedy. It has been worth more than a hundred dollars to me, and it may be worth quite as much to some readers of the HERALD. Please, brother farmer, to enter the following prescription in your memorandum, and give it a trial:—

Iodide of potash, 1 ounce in 30 doses, or 15 grains to a dose. 2 or 3 doses per day. Dissolve in one-half pint of water, or put it in a little ball of dough, and put it down her throat with your hand. As it is somewhat costly, you cannot afford to be careless in giving it. Every man who keeps one cow should keep a ounce of this in a tightly corked vial ready to use as soon as indications of garget appear.

SCOURS.

I generally raise from four to six calves a year, taking them from the cow when two or three days old, and training them to take their feed from troughs. Nearly every calf I have raised has had an attack of what is called "scours," or diarrhea, lasting for a week or two in spite of all the dosing and doctoring I have been able to do. After losing one valuable animal, and trying every imaginable remedy, I tried the following with complete success. Having a calf that was very anxious to raise, and it being almost dead with what I called a bloody dysentery, I broke two eggs into a half-pint dopper, and adding a little water, I beat them thoroughly, then added 30 drops of laudanum. I gave this dose, and it at once stopped the disease. To make a sure cure, the next day I repeated the dose, and the calf was well. A year ago I had a yearling heifer similarly affected. I gave her one teaspoonful of laudanum in water at night, and the next morning she was entirely well. To older cattle I should give a larger dose. I now have no trouble from this disease. Whenever a calf becomes affected, I give it 30 drops of laudanum, and it is well.

CALVING—TANSY.

In case the cow does not "do well," as some term it, the *placenta* may be brought away and everything made right in an hour or two, by giving a quart of strong tansy tea. If necessary, repeat the dose after three hours.

A BROKEN HORN.

Two of my cows each lost a horn by fighting. The pits were immediately wrapped in a strip of tarred cloth, the cows did not appear to suffer in the least from the accident; and when the covering had worn away, I found new and perfect horns in the places of the lost ones.

A CONVENIENT ARTICLE.

Every farmer should have a stout, long-necked bottle, with a tin mouth somewhat like a trumpet in form (I use an old trumpet), that will fit the neck of the bottle, perhaps a foot in length, always at hand, in which to give liquid medicines to his cattle. This will prevent the danger from broken glass and a waste of the liquid.

THE SLATER FUND.

The trustees of the Slater Fund held their annual meeting for the present year, May 19, at the Fifth Avenue Hotel, New York. Ex-President Rutherford B. Hayes presided, and the following members of the board also were present: Chief Justice Waite, of the United States Supreme Court, Wm. E. Dodge, Morris K. Jessup, James P. Boyce, D. C. Gilman, president Johns Hopkins University, and Rev. Atticus G. Haygood. The reports of the treasurer of the finance committee and of the general agent were presented and considered. The report of Dr. Haygood, general agent, was quite voluminous, and covered the work of the Fund for the past two years. For the year of 1884-85, the sum spent was nearly \$37,000, distributed in ten States in the South and the District of Columbia. During the year 1885-86, \$30,000 were expended in the same States and District of Columbia. Demands for extending the benefits of the Fund into other States, especially Arkansas and Florida, determined the trustees to appropriate \$10,000 for the year 1886-87.

The Doctor gives a very encouraging outlook. He finds an increasing sympathy in the South, in the education of the colored people, which is exhibited in the satisfactory manner of church collections in some of the Southern cities for this object. The colored people themselves, also, are becoming more zealous among themselves, their churches regularly raising collections, and private members making contributions for schools and colleges. He pays a deserved compliment to the "Brothers in Black," by saying that if he does, all can contribute intelligently. It is not necessary at this time to criticize or commend the colored people, but simply state the facts and urge all to contribute liberally as God hath prospered them.

D. M. BIRMINGHAM.

Clifton, Staten Island.

A LETTER FROM BALTIMORE.

BY REV. R. DAVIES.

MR. EDITOR: I left your goodly city at 6 r. m., and reached this city the next day at 12.45. Rev. Sam Jones and Sam Small closed their successful labors here last Sunday. Surely, they have found the secret of reaching the masses. Such vast congregations never were

Haven among his brethren of the South; some of whom criticise his radicalism, while others are in sympathy with him, either openly or at heart. His entire church will be with him yet; for like an iceberg carried by a deep undercurrent, so that church is moving to the right goal.

This is a very gratifying report,

especially as it is the result of the generous gift of one individual.

All friendly to the education and evangelization of the colored people in the South, will rejoice in it. The Methodist Episcopal Church certainly will rejoice, but her twenty years' labors in the South and the results are greater cause of pride and gratification.

The small beginning from the first organized school in 1866 in Nashville, Tenn.,

now could take as a prophecy of what we see to-day. Our

FREEDMEN'S AID SOCIETY, like Methodism itself, was a child of Providence, for when the other denominations began to draw off from the Freedmen's Aid Commission and form organizations of their own through which their charities and beneficences might be imparted to the colored people, then our church began also to work independently. The several de-

nominations conceived the idea that this work could better be done as mission work, each denomination following its own bent and methods. The Methodist Episcopal Church, starting with this idea, organized our Freedmen's Aid Society. The funds placed at the command of the officers of the society were applied the first year in eight States, and 52 teachers were employed and 5,010 scholars received instruction. In the second year the work was enlarged, being carried on in eleven States. Seventy-two teachers were employed, and 7,000 pupils instructed.

The first few years were tentative and experimental largely, and most of the teaching done was of a primary character. Then a change occurred.

The States themselves began to aid in this primary teaching, and many of the former students had reached such a state of advancement that they were able to conduct public schools. Our church, adapting itself to this advancement, opened institutions of a higher grade. Teachers were in demand, and academies and normal schools were opened. The growing intelligence of the people demanded a more cultured ministry, and theological schools were begun, and the college and the university naturally followed, just as in the educational system among any other people. The introduction of the Bible and the spelling-book was like the entrance of the camel's nose into the tent, for when they were once in, all that comprises the education of the whole man must of necessity follow.

Such a practical and well-known man as Dr. BIRMINGHAM, who for 30 years past has successfully directed the operations of this society, will be a valuable addition to our church.

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Such a practical and well

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, June 8.

Monson Academy, Monson, Mass., destroyed by fire.

The 248th anniversary of the Ancient and Honorable Artillery Company appropriately observed in this city yesterday.

Breaking out of a fire in Pittston, Me., around the Kennebec River, resulting in losses to the amount of \$120,000 in that town, Farmington and Cheles.

Six passengers killed by the wreck of a train near Charleston, S. C.

Burning of a tenement house in Chicago, eight persons being smothered and burned to death.

The home rule bill on its second reading in the British House of Commons defeated by a majority of 30.

Wednesday, June 9.

Valuable lands on the Fort Dodge (Kan.) military reservation seized by squatters.

Two hotels at Rawley Springs, Va., burned, causing a loss of \$100,000.

A night express train in Georgia ditched by train wreckers, killing the fireman and severely injuring the engineer.

Death, in Florence, Italy, of Richard M. Hoe, the inventor of the rotary or lightning press.

The home rule agitation to be carried actively into Scotland under the auspices of Lord Roseberry.

Thursday, June 10.

Death of Thomas A. Doyle, mayor of Providence, R. I.

Dedication of a monument, at Pelham, N. H., to Deacon John Butler, the first settler of that town.

The Louisville, Evansville & St. Louis railroad sold to the bondholders under the hammer.

Prevalence of a famine in Corea.

One hundred houses in Belfast, Ireland, wrecked by rioters.

Edison's claim to the exclusive right to use carbon filaments in electric lamps, fully maintained by the English courts.

Assent of the Queen to the dissolution of Parliament.

Friday, June 11.

Breaking out of new labor troubles in Lowell, Taunton and Marlboro, Mass.

Decision of the Congregational Church of Canada to unite with that of the United States.

Subterranean explosion of gas at Wilkes-Barre, Pa., followed by a sinking of hand and houses.

The annual meeting of the Rhode Island Medical Society held in Providence.

Rear Admiral Jouett relieved of the command of the North Atlantic squadron.

The rioting at Belfast, Ireland, of the most savage character, women being active in the mob. Thirteen hundred policemen and a force of soldiers now on duty.

Culmination of the political excitement in Fethi in serious rioting.

Eccentric King Ludwig of Bavaria forced from the throne, his uncle assuming the regency.

Saturday, June 12.

Dedication of the Boys' Home at Dedham, Mass.

Property to the extent of nearly \$100,000 destroyed by fire in Litchfield, Conn.

Death of Bishop Hendricken of the Roman Catholic diocese of Providence, R. I.

Decision of the International Typographical Union not to join the Knights of Labor.

Mormonism gaining great strength in Switzerland, according to an official report.

Three villages in New Zealand destroyed by a volcanic eruption, many of their inhabitants losing their lives.

The death of Servet Pacha, the Turkish statesman, announced by cable.

The French barque "Michael Emile" run down and sunk; several of the crew missing.

Mr. McKenzie, American vice-consul at Dublin, shoots his wife, probably fatally, and then kills himself.

Monday, June 14.

John Daley, an ex-Catholic, mobbed at Wethersfield, Pa., while attempting to preach Protestantism in a public park.

Arrival in New York of a cargo of copper from Iquique — said to be the first shipment of copper from that port to the United States.

Death of Rev. Samuel Kirkland Lothrop, D. D., for many years pastor of the Brattle Street Church of this city.

Decision of the Comte de Paris to reside in England, after the decree of exile shall have been formally pronounced.

King Ludwig taken to Berg Castle on Lake Starnberg.

Belfast reported quiet since Friday. Occurrence of a riot in Sligo.

(Continued from page 5.)

Upon short notice, very acceptably filled by Rev. H. E. Cook, of Campello. By invitation, a number of the members attended morning prayers in the Seminary Chapel, and were pressed into service, spending an hour in brief addresses to the students.

The Seminary, like all other institutions of the kind, has felt the pressure of "hard times," which has affected its attendance. But it is doubtful if the school ever appeared to better advantage. Prof. Scott is beloved by the students, has the respect and esteem of the town's people, and the entire confidence of both church and pastor here. He seems emphatically to be the "right man in the right place."

Upon the adjournment of the Association, many of the preachers came Wednesday afternoon to Providence, in order to attend the meeting of the Providence Methodist Social Union, which occurred in the evening. This meeting was made a reception to the new pastors and the presiding elder, and was a decided success. After partaking of a bountiful collation, and a short time spent in social converse, President Barney called the meeting to order, and after the election of those who were honored by the reception tendered them, and the usual devotional exercises, an hour or more was spent in addresses from the new men. The only cloud upon the festivities was caused by the announcement of the death of Mayor Doyle, who passed away while the meeting was in progress, as was first evinced to the meeting by the tolling of the church bells. Suitable resolutions of sympathy were presented by Bro. Goodell, and after being seconded in a feeling manner by

the deceased mayor's pastor, Rev. Mr. Slicer, who was present, were adopted by a rising vote.

THE CHURCHES.

City Methodism has been so fully reported by "S.," as to call for but little mention at my hands. But it ought to be said for all the new pastors in this city, that they were most cordially received.

Bro. Eklund, who was stationed at the Swedish mission here, has been obliged to relinquish his charge on account of ill-health, and a supply is expected from Jamestown, N. Y., for this important work.

At Mathewson St., large congregations greet the pastor, and their finances having been placed upon a new basis by a new arrangement concerning the rental of pews, promise everything that can be desired in this line for the present year.

Dr. Westwood has had a most cordial reception at Chestnut St., and his sermons are giving excellent satisfaction.

At Trinity, Bro. Goodell is meeting, with peculiar tact, the exigencies of his work, and reports full houses and good interest.

At Broadway, Bro. Clark and the people are most admirably suited, and the outlook here is perhaps brighter than in any church in the city, so far as regards the expectation and faith of the official members as expressed.

Bro. Jones, at Harris Avenue, has full houses and a grand working force who will be heard from again ere the year is out.

At Cranston St., Bro. Allen is making a fine impression. Some difficulties have been amicably arranged, and there seems now to be promise of a successful year here where but a little time since "fears were in the way."

At St. Paul's, Bro. Hall is doing good work. Some readjustments are being made here, which, if wisely and tenderly done, may be of lasting benefit to the church. By reason of illness of his mother, Bro. H. has been detained away from the time since Conference. His church have advanced his salary, and seem determined to take good care of him, while he is as thoroughly determined to care for them.

Hope St. deems itself fortunate in the acquisition of Bro. Ward, whose sermons are highly commended, and whose management of the social meetings is much enjoyed. A change in the hour of service, which may be of great benefit to this church, has been lately made.

At East Providence, Haven Church, that which should be expected is being realized. If there was one marked characteristic of the deceased Bishop for whom this church was named, it was growth. This church is growing, till it is not able to find room for the refreshments. Some thirty ministers were present, all of whom will be willing to go to East Greenwich again. A brief visit was made by the ministers to the Academy. If the principal and the students were as happy as they looked, and in as good health as they appeared to be, then East Greenwich Academy is a good place to tarry in — which is no doubt true.

The inscription: "Presented to George W. Smith by Trinity M. E. Sunday-school, on the completion of his tenth year of service, May 16, 1886." Your correspondent may be pardoned for being a little late with this notice, as they have so many good things at Trinity it is not easy to keep up with them.

A large number of the friends of Rev. and Mrs. C. H. Ewer who were their parishioners in St. Paul's church, Providence, paid them a visit at the parsonage in Phenix, Friday, June 4. It was the eighteenth anniversary of the marriage of Bro. and Sister Ewer. A large number of elegant, useful and ornamental presents were presented them. Refreshments were brought by the guests, and a most delightful occasion was enjoyed.

The Providence District Ministerial Association met in the Methodist church, East Greenwich, June 7-9. Monday evening a sermon was preached by Rev. W. H. Allen, of the Cranston St. Church, Providence, and on Tuesday evening by Rev. H. E. Cook, of Campello. Essays were read, by Rev. A. W. Kingsley on "Nature and Purpose of the Eucharist;" Rev. T. J. Everett, "Status of Mission in Japan;" H. W. Conant, "What shall the Church do with the Drama?" W. P. Stoddard, "Methodism — its Present Condition and Outlook;" Prof. O. W. Scott, "Ought the Church to Aid the Young Men Called by God to the Work of the Christian Ministry?" and by G. W. King, "On the Relation of Capital to Labor." All the brethren to whom presents were assigned were present except one, and he was detained by sickness in his family. Bro. Day, the pastor, and his helpers, by their cheerful courtesy and perfect arrangements for the accommodation of the meeting, made it exceedingly pleasant to be there. The audience-room was especially attractive on account of a profusion of rare and beautiful plants and flowers. The ladies set tempting tables in the vestry, adding much to the social enjoyment by bringing all strangers present at the meeting together for refreshments. Some thirty ministers were present, all of whom will be willing to go to East Greenwich again. A brief visit was made by the ministers to the Academy. If the principal and the students were as happy as they looked, and in as good health as they appeared to be, then East Greenwich Academy is a good place to tarry in — which is no doubt true.

Dr. A. McKeown then presented the following subject to the meeting: "The Time Limit in our Itinerary." The essay was well considered and ably presented. It was in advocacy of the removal of all limit in the pastorate, and that a pastor should be appointed from year to year as long as, in the judgment of the authorities, he gave satisfaction to the church and was pleased to remain. Bro. E. R. Thordike followed on the same subject, and spoke eloquently on the benefits of our present system and polity. Discussion followed, and it was evident that a removal of the three years' limit, and the appointing from year to year, was generally favored by the members of the meeting.

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